

Collier (George) A (11)
PERSWASIVE

TO

Consideration,

Tender'd to the

ROYALISTS,

Particularly, those of the

CHURCH

OF

ENGLAND.

L O N D O N,

Printed in the Year, M DC XC III.

THE

COMPANY

OF

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A

PERSWASIVE

TO

Consideration,

Tender'd to the *Royalists*, &c.

Eccles. 7. v. 14.

— *In the day of Adversity Consider.*

TO be indifferent to all Events and unconcerned at the Successes or Misfortunes of Human Affairs, would be no Vertue, were it practicable. Such an uniform Stiffness could be resolv'd into nothing better then Stupidity, or Stoical Pride. If the Good or Evil relates only to our selves, to strive to be unaffected with it, looks as if we thought our Beings not well made, and had a mind to check the Motions, and alter the Springs of Nature ; and not to feel pain or satisfaction when God intended we should. If what happens concerns our Neighbour,

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and has any considerable weight upon his Fortune, to let such an occurrence pass us without Notice, and Impression, looks as tho we were willing to renounce our Relation to Humankind; and imagined our selves disincorporated from Society. And as we are not to be unaffected with the circumstances of Life, so are we to accommodate our Passions and Behaviour to the Nature of them. A Man should in some Measure suit his Air and Temper to the Occasions of Joy or Sorrow; and be reserved or entertaining as the complexion of Affairs requires. For to give unseasonable Signs of Pleasure, or Dissatisfaction; and to Cross upon the Reason of Things, is neither Christian nor Human; but transgresses both the Laws of Decency and Religion. Such a singularity argues a sullen Opposition to Providence; a disregard of the Concerns and a contempt of the common Sentiments and Customs of Mankind. When God is pleased to give us our Expectations, and to bless our Endeavours with Success, then we are allowed within a Rule to unbend our cares, to relish the Pleasure; and shew our selves sensible of the Advantage. But when he recalls his Favours, and *his Judgments are in the Earth*; then we ought to pay a proper Regard to his Discipline; to be

be serious and recollected, and to put our Minds into a posture of Thought and Humiliation. *In the Day of Prosperity Rejoyce; but in the Day of Adversity Consider.*

The Kinds and Degrees of Adversity are various, and take in all those cases in which Human Nature is Defenceless and capable of Suffering.

As to the Persons it affects, the Notion may be either straitned or enlarged into the Divisions of Private and Public; I shall insist chiefly upon the latter, in which the former is often comprehended.

The Question is, how a Man ought to manage his Conduct, when his Country lies under a Calamity; and Himself particularly suffers for Adhering to the Public Rights and Interests. In order to the satisfying this Enquiry: I shall examine what sort of Thoughts and Behaviour, the word *Consider* may import in the present Relation.

Now to *Consider* in such circumstances may imply these three Things.

1. A Reflection upon a Mans past Actions, whether he has not been in some Measure instrumental in bringing the Misfortune upon himself, and his Country.

2. To

2. To *Consider* may imply an Examination of the present State of our Minds, whether we suffer upon right Principles or not.

3. Whether our Behaviour is suitable to the Occasion.

1. To *Consider*, may imply a Reflection upon a Mans past Actions, whether he has not been in some Measure instrumental in bringing the Misfortune upon Himself and Country. A Man ought to make a careful Retrospection upon Himself, whether He resisted the beginnings of Evil, and stood upon his Guard against the first Approaches of Faction; and endeavoured to Strangle the Fatal Monster in its Birth. Whether Interest or Fear, Popularity or Disaffection, Ambition or Revenge, did not Prepossess his Judgment, and Govern his Inclinations, and carry him into unjustifiable Practices or Omissions. Whether he kept his proper Distance from the Infection, opposed the Torrent, and made a noble stand in Defence of Justice and Truth.

Have we supported our Figure, and answered the expectations of our Post? Have we maintained the Breach, displayed the Colours, and held up the Cause aloft? Have we engaged our Authority, and acted to the stretch of our Interest, directed others with our Counsel, and fortified them with

our Courage ? On the other side, have we not sunk into a passive Caution, and retreated to Schemes of security ? Have we not chosen rather to be little in our Actions than in our Fortune, and preferred our Ease to our Honour ? The Case is of the last Importance, and therefore a Man should press the Inquiry, and see whether he has not over-rated the Conveniences of Life ; dreaded Poverty too much, and trusted Providence too little. Whether he has not liked a Principle that would *Live*, better then one which would *Reason* ; and been apt to believe Things true or false, according as they concluded hard or kindly upon Him. I am well assured, such Questions as these ought to be put with the greatest Impartiality ; and if our Conscience can answer them fairly, we have nothing to do but to thank God, and proceed. But if the Account proves otherwise, we ought to repent for what is past, and guard against the Future.

2. To *Consider*, may import an Examination of the present State of our Minds, whether we suffer upon right Principles or not.

Now the only warrantable and governing Principle must be founded upon Conscience : The leading Reason must be Religious ; because Justice and the Laws require it, because we believe the
Divine

Divine Favour suspended upon this Condition, and that our everlasting All depends upon it. Indeed if God had not so plainly declared the Persons of Princes sacred and inviolable, and made the resisting their Authority Penal in the highest degree; we might in great Measure have inferr'd his Commands from the Reason of Things: And that He expected we should continue firm to our Engagements, tho' under the greatest discouragements. For without Steadiness in this Point, Societies must break up; and the *Foundations of the Earth be put out of Course*. Let but the contrary Principle once loose, and we shall presently see all Order confounded, and Peace Banished, and Right resolved into Force; and the World almost uncreated by the Ambition, Folly and Violence of Men. To suffer therefore in Defence of Authority and Government, is both a necessary and a noble instance of Fortitude; so that 'tis no wonder Religion should expect it from us. Indeed unless it was strengthen'd with the Rewards and Punishments of the other World, it would never have Force and Firmness enough to Resist and Persevere. But these Regards when well believ'd, must make the Principle impregnable. Nothing can engage our Constancy like such considerations: For Heaven and Hell can have no Counterpoise or Equivalent.

Having

Having mention'd the true Reason for chusing the suffering Side ; I shall now proceed to some of those Motives which are defective and dangerous. And,

1. To submit to a present Inconvenience upon a Prospect of Advantage, is a false Ground. To be governed by Private Regards, and turn upon secular Interest, is a Sign of a narrow and ungenerous Mind. Such Persons who engage only to serve a Turn, must have cold Notions of Justice ; and very slender affections for the Public Good. 'Tis true, such a provident Projector may oblige a Cause, and do Service to his Country, and make a creditable Figure ; but then it must be said, the Good which he does, has neither Principle nor Merit. For how glorious soever his pretences may be, his Business is to serve Himself. And tho he may deceive others, yet if he has any Inclination to look within, he will soon discover how much the World, and possibly Himself in some Measure, has been mistaken in his Character. A short perusal of his Thoughts will inform him, that Interest has the Ascendent over all his Designs : That he pretends to Religion no longer then it affords a Prospect of Gain ; and is Loyal only to his own Sovereign self. I confess he who exposes himself to hazards, and makes a profession of Constancy,

ought not to be hardly interpreted, and censured, as if he acted out of ignoble Ends; because this is oftentimes condemning without Evidence. But tho' a Man ought not to be charged with such Imputations by others; yet without question it concerns him to examine himself, whether his Actions proceed from a defensible Cause; whether Duty and Religion have a just preference allowed them.

In the mean time, tis not denied, but that we may lawfully have a Regard to private Advantage; provided it be subordinate, and duly proportioned. But then we should take care not to over-rate our selves; we should not be so unreasonably partial, as to think our own Interest ought to overballance that of States and Kingdoms: We should not presume our selves independent of Law; and above the Regulations of Religion: As if the Names of Virtue, and Conscience were invented only to disguise our Ambition; and to be regarded no farther then they served our purpose.

Besides this Motive of Interest is not only irreligious, but wavering and inconstant. He that serves a good Cause, out of a mercenary View; will engage in an ill one, when he believes it in the same thriving Condition. He who is thus affected,

'affected, will be sure to observe which way the weight of Affairs enclines, to criticize upon the Health, and Complexion, of his Party ; and give it over when he finds it languishing, and consumptive. If we are governed by such mean Considerations, we shall be apt to Tack upon every Accident of Moment ; and desert the Relations of Duty and Freindship, when they stand in most need of being supported.

2. To abet a suffering Cause, upon the score of Affection, and personal Regard, is another short and insufficient Motive. I confess to be strongly affected with the Misfortunes of our Freinds or Superiors, because we have been obliged by their Temper, or enriched by their Bounty, is not only lawful but commendable. To stand by those who can neither reward, nor protect, who are hated by the Many, and oppressed by the Mighty, is a sign of a generous and disinterested Spirit. To attend an abandon'd Interest upon Principles of esteem when 'tis neither allow'd to assist, or scarcely to wish well to it ; when Sympathy is marked, and meer good Nature made Criminal.

To embark with the unfortunate, and continue our Regards under such Disadvantages : These are handsom proofs of Humanity, and Gratitude, and proceed from a Nobleness of Temper. This

showes, that a Man scorns to make his affection mercenary, to turn upon the inconstancy of Fortune, and to court none but the happy and successful. But then those who lay the main stress upon Freindship, and Inclination, carry the Matter too far the other way. To follow a mans Fortune, and second his Pretension meerly because we like Him, is no better then plain Partiality. 'Tis in effect, to declare that we Idolize our own Humour, & are governed more by Obstinacy then Reason. We must have very good Luck, if such a blind Officiousness does not sometimes entangle us in dangerous Engagements; make us firm to Conspiracys, and true to Falshood, and give us a share in the Practice of Violence, and Punishment of Treason. 'Tis granted, when the Justice of the Cause is secured, and we are convinced our Freinds are in the right, then our affections may seasonably exert themselves. Then we may be allowed to reason, ourselves into Sympathy and Concern. To Regard and Love, and Condole as much as we please. Then 'twill be both decent and proper, to raise our Esteem and quicken our Gratitude, from all the Motives of Station, Merit, and Misfortune. These are good Expedients to fortify our Reason, and

awaken our Generosity, and make our Freindship Masculine and Significant.

3. To make the vulgar Notion of Honour the chief Ground of Suffering is a wrong Principle. Some People distinguish so far between Conscience and Honour, as if they had no Resemblance or Relation to each other. Never considering that to do the wisest Things, and to please the best Judges, and to be in Favour with the greatest Beings, are the truest Signs and noblest Instances of Honour : Now nothing of all this can be done without Religion. If this Remark was thought on, and Honour rightly stated ; if 'twas fixed upon a *Basis* of Morality ; and believed to be a Christian Virtue ; if Mens Apprehensions were true in this point, they would not tell us, that 'tis not so much Religion, which hinders them from making their Affairs easy. No ! They could satisfy their Conscience without difficulty, and accommodate the Matter with God Almighty well enough. Their only Fear is, that if they should shift their Sails, and come up to any remarkable Variation, their Reputation would suffer by it. For how can we quit a Principle so solemnly avowed without a Mark of Inconstancy ? And does not Inconstancy suppose either our Head, or our Heart defective ? That we either wanted Discretion to make a proper Choice, or Resolution to main-

maintain it ? If we desert a Friendship in time of Tryal, and renounce an establish'd Belief, when it grows uneasie ; may it not be justly said, That we have surrender'd our Understandings to our Interests ; That we may be frighted out, or into, any thing, and dare neither pretend to Reason or Honesty, any longer than the Majority will give us leave ? And can there be a more infamous State of Servitude than to lye thus at the Mercy of the Crowd ; to say that which we don't believe, and do that which we don't like ; and that not in trivial Cases, but in Matters of the highest Importance ?

In short, To quit an Opinion or an Engagement, when the Stream goes against it, is so unbecoming a Man of Honour, so cowardly and ungenerous a Practice, that we cannot reconcile our selves to it.

To this I answer, That I have no Intention to argue against the Principle of Honour : Let Men think as magnanimously as they please ; provided they will but settle their Notion right. 'Tis true, where the Irregularity lyes chiefly in the Meanness of the Action ; it may not be improper to engage our Honour to bar a Suspicion of ungenerous Dealing : But in other Cases, for Men to set aside the Obligation of Duty, and to lay the main Stréss upon pretended Honour (for when 'tis parted from Conscience, 'tis no better,) is both dangerous and unreasonable.

nable. To alledge their Honour as the principal Reason, why they can't break their Word, or falsifie their Trust, or do any other ill Thing, has a very suspicious Meaning. 'Tis in effect to confess, that we either believe no Religion, or are ashamed to own it. As if it were a Disparagement to be governed by the Interests of another Life; and to profess our selves dependent upon God Almighty. According to these Men, Conscience should be an ill bred, Ungentlemanly Pretence, and therefore we must have a Care, how we use it. It seems we may practise Vice as well as Virtue, Provided we could do it with as good a Grace. Yes, Opinion, and Mode, and Custom, must be the Standart of our Behaviour; and the great Rule of our Conduct. For to be tyed up to the Strictnesses of Religion is enough to disoblige a Man's Quality, and to make him cheap and contemptible. That some People have such extravagant Notions of Honour is past Dispute, otherwise they would not make it Paramount to Reason and Justice; and set it above the Laws of God and Man; as in many Cases 'tis plain they do. There are a sort of Men, who would gladly have the Pleasure (as they count it) of a Libertine Practice without the Infamy. This makes them solicitous to confound the Notions of Good and Evil, to cover the Deformities of Vice, and take

it into their Protection. Thus Whoredom is so far from suffering the Censures of Religion; that a Man is scarce thought a Jot the worse for it; or his Reputation at all tarnish'd by such a Liberty. Hence it is counted more Honourable not to pay our Debts than to sink our Figure; to commit Murder than to put up a disobliging Expression. Thus Luxury and Licentiousness, and Pride, the Reproaches of Reason, and the Blemishes of Human Nature, are by too many made the Accomplishments of a Cavalier. In short, Honour as it is commonly understood is nothing more than the Custom of Men of Figure; which makes it in some Cases no better than fashionable Pride. 'Tis govern'd by the Maxims and Examples of Courts and Camps; where People are not always the strictest either in Life or Reasoning. Honour in this Notion aims more at Appearances than Things; and had rather make a great Show, than do a great Action. It's principal End is Reputation, without distinguishing upon the Means: Which at the highest carries Men no farther than to an Indifferency to Good or Evil; either of which they choose accordingly as they find it fashionable. 'Tis true, Honour when it wears it's proper Character, and is under the Government of Virtue, is a Noble Quality. It warms the Mind with a generous Heat, and is a vigorous Principle of Action.

Action. 'Tis a Guard to Decency, and a Spur to Glory : It hardens Fortitude and secures Constancy ; it ripens Improvement, and pushes Men on to the Extent of Bravery and Greatness. But when 'tis counterfeited or mistaken , when 'tis resigned up to undistinguishing Custom ; when 'tis tinctur'd with Pride , and scorns to be govern'd by Law or Religion , then 'tis a dangerous and unreasonable Guide ; and ought to have neither Credit in our Opinion, nor Influence on our Practice.

3. To Consider, may imply an Enquiry, whether our Behaviour is suitable to the present Occasion.

And here before I descend to particulars, I shall observe, that we ought to be strictly regular in our whole Conversation. Thus much the general Obligation of Religion will require of us. We *must* ^{Psal.} walk before God with a perfect Heart ; and take no wicked thing in hand ; but have respect to all his Commandments. ^{101. 2,} For *whoever shall keep the whole Law, and yet offend in* ^{3.} *one Point, is guilty of all.* ^{Psal. 19} He affronts the Majesty of ^{6.} the Legislator ; and sins against the Authority up- ^{Jame 2.} on which the whole subsists, and therefore is lyable to the Penalty of the Sanction.

Conscience is a Universal Principle , reaches to all Points of Morality , and obliges to *be holy in all manner of Conversation.*

And as Christianity binds us to a general Obedience, so one would think the Decency of such a Conduct should engage our Endeavours. A Virtue equally spread, and well pursued, is not only a secure, but an ornamental Practice. 'Tis Uniformity and Proportion, which makes things look great and graceful. To see a Life thus all of a piece, argues the Lines were struck out by a Masterly hand and finish'd with Art and Application. But to divide between Virtue and Vice, and fly out into Inconsistency and Contradiction, makes a Man appear particoloured and monstrous. This is Building with one hand, and pulling down with the other, and proceeds from Neglect, Impotence and Irresolution, all mean and disparaging Qualities.

But if Honour cannot affect us I hope Necessity will. We should remember God will not allow us the Breach of any of his Laws. The doing one part of our Duty, is no Dispensation to transgress another; for *God gives no Man a Licence to Sin.*

Rebellion is not the only damning Sin, no more then the Plague is the only Mortal Distemper. If we are true to the King, and false to God Almighty; if we keep the Oath of Allegiance, and break that of Baptism; if we decline solemn Perjury, and are guilty of Common
Swea.

Swearing; our Case must be miserable hereafter. Loyal Intemperance, and Loyal Whoredom, are monstrous things in Religion; wherethe gaudy Epithite will never excuse the Lewdness of the Practice. If we indulge our selves these Liberties, how much soever we may stand off from Rebels in this World; we shall meet them in the next. And that we may not think the Case aggravated, let us hear St. Paul. *Know ye not* ^{1 Cor. 6.} (says he) *that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.* Farther an immoral Behaviour, disserves the Interest we intend to promote. It makes the ignorant suspect the Justice of the Cause, and helps to fortify the fatal Mistake. To live without Regard to the Restraints of Religion dishonours a Party; and makes it neither loved nor feared. Such an abandon'd Licentiousness is enough one would think to blast the best Design, to unbless the most warrantable Undertaking; and to keep off the assistance of Heaven. We see therefore how much we are obliged to a general Regularity, both for our own sakes and that of the public; but more especially the occasion will

call upon us not to fail, in the following Particulars.

1. We should remember to contract our Expences; and retrench from the usual Entertainments of Life.

To exceed the Proportions of Nature and Decency, is always a great Fault. To what purpose should a Man exhaust himself in Superfluities, and run out into Equipage and Show? Does it improve his Understanding, or extend his Sences, or prolong his Life, or give him any real Advantage in Mind or Body? To labour so much to be taken notice of, looks as if a Man was conscious of his own Littleness; for who would be at all this charge to grow considerable; if he thought himself so without it? 'Tis true the Vulgar must have some sensible Advantage to strike their Organ, and therefore those who bear a Public Character, are allow'd to enlarge their Figure, in Proportion to their Authority. But private Circumstances, tho' never so much raised in other respects, can have none of this Pretence. And as for the Luxury of Eating and Drinking, tis a meaner Vice, and altogether as unreasonable as the other. These Excesses are degrading Entertainments, and either find Men Little, or make them So. They are like.

likewise destructive of their own Design; for by over-proportioned Supplies, they oppress the Sense, and strangle the Pleasure; and in a short time destroy the Body they pretend to cherish. In a Word, Vanity and Intemperance would have no Excuse, tho we lived in Paradise; and our Neighbours had no manner of need of our Assistance. But there are some Circumstances of Peculiar Aggravation, and which, as the Apostle speaks, make *Sin exceeding sinful*. Rom. 7.
13.

We should do well to consider the Condition of those, who suffer in the common Cause. With what Difficulties do they retain their Integrity, and how do they struggle under the Weight of Poverty? Poverty not occasioned by Idleness, or Luxury; not by their own Fault, but by that of others. Like Mariners in a Storm; they were forced to throw their Goods overboard, that they might save themselves: And put to the trying necessity, either of parting with their Conscience or Fortunes; with this World or a better. And can we overlook those, who suffer thus nobly for Religion and Law, for Integrity and Honour? Can we abandon so deserving a Distress, and leave it to languish without Assistance or Regard? Ought we not rather to deny our Inclinations, and substract even from Convenience, and labour with our own Hands, that we have to give to him that needs.

Is this a time to indulge our Vanity and riot in Excess ? Can't we baulk the Extravagance of Fancy upon such pressing Occasions ? Does *none remember the Afflictions of Joseph* ? Is Sobriety such an intollerable Penance, and had we rather starve our Friends than our Vices ? What ! Have we drown'd all Sympathy, and Sense of the general Misfortune ; and drank away both the Power and the Inclination to do Good ? To disable our selves by any vitious expence, when the Necessities of our Neighbours call so loudly for our Assistance, discovers an ungovernable Sensuality, or a wretched Indifference for the Cause ; it aggravates the Guilt, and enflames the Account. In a Word, To consume that upon our Lusts, which ought to be managed for the Support of Virtue, devoted to Charity, and dedicated to Religion, is in effect to rob God Almighty, and swell Profuseness into Sacrilege.

Jams 4.3.

2. We should omit no Opportunities for Religious Duties. I don't mean, that we should frequent unlawful Assemblies, and run after every Altar without Distinction. For in St. Paul's Question, what *Communion has Light with Darknes* ; what *Concord has Unity with Schism* ; and what *Agreement has Loyalty with Rebellion* ? 'Tis true, What the same Apostle observes concerning other Sinners, is, in some Measure, the Case concerning Revolters. We must

Cor. 6.

4.

Cor. 5.

21.

must either *keep Company with them, or go out of the World.* But this Liberty, without doubt, reaches no farther than accidental Meetings, and common Conversation, and secular Business. For certainly we are not to countenance their Prevarications, and joyn with them in their Defection: Is it an Instance of Religion to pray for the Prosperity of Wickedness, to put up Treasonable and Parricidal Devotions, and to implore God to renounce his Nature and his Laws? Are we indeed obliged to wait upon Schism to the Altar, to help to consecrate the Revolt, and to pray against our Conscience and Inclinations? What Opinion the *New Guides* may have of these Performances I don't pretend to determine; because I can't tell how far Prejudices may operate; nor to what degree Mens Understandings may be disturbed. But I am well assured, I have not only represented the Truth of the Case; but the Sense of the Royallists, whose Grounds must oblige them to think thus of the *Revolution Prayers.* And therefore I wonder upon what *Basis* the Mystery of a double Communion stands. There is no countenance for it in Scripture that I can learn. 'Tis true, the Prophets were sent to the ten Tribes, after their Departure from the Temple Service, but then we don't read, they approved *Jeroboams* Priests, complied with his State Religion

Religion or were present at the Worship of the *Calves*. This Politic Scheme is sufficiently condemn'd and a Mark set upon the Introducer. And as for the Seven Thousand in *Israel*, who are mention'd with Approbation; we may observe, they *had not bowed their Knees to Baal*; nor gone into the reigning Apostacy. Besides for ought we know, they might acknowledge the Authority of the High-Priest, tho the Frontiers, being guarded, they could not present themselves at the Temple Solemnities: And if this was their Case, They were in all Equity within the Jerusalem Communion. This we are sure, that they either absented from *Jeroboam's* Assemblys, or they were exceedingly to blame; as appears from many Places of Scripture.

If we pass from Scripture to Antiquity, we shall find this Opinion as little supported as before.

The Christians of those earlier and better Ages, denyed their Communion to the *Arrian Hereticks*, the *Novatian Schismatics*, and to the *Rebellious Bishops* under the Usurper *Maximus*.

Let us proceed from Authority to Reason. Either we frequent these Revolted Churches to joyn with them or not. If not; to what purpose do we go thither. If we do; we should do well to consider, how we can joyn with them in Sin, and avoid the Punishment. If any Man defends himself by saying,
he

1 Kings
19. 18.

2 Cron.

cha. 13.

1 Kin.

12. 30.

Hof. 8.

5.

Hof. 11.

12.

Socrat. 1.

2. c. 38.

Theod.

Hist. l. 1.

c. 22.

Cypr.

Ep. ad.

Anton.

Ambr.

Ep. 24.

he does not assent to the exceptionable Part of the Prayers; to this I Answer, that the Notion and Design of a Religious Meeting, implies Union and Consent in the Assembly, as far as the Worship extends, especially when the Service is Regulated by a Form; so that every one may know before Hand, what they are to expect. This Consent, I say, is supposed in the Nature of the Thing; and enjoyn'd by the *Rubrick* of the Church; which obliges all the Laity to say *Amen* to every Petition. Once more, either we may joyn in a sinful Communion, because of the Mixture of Good in it; or we may not. If the first; then what hinders us from Uniting with *Socinians*, *Jews*, and *Mahometans*, upon occasion. For here the true God is worshipped, and many Points of Morality are taught. If this Liberty is too large; then we must stand off in the present Case; for here both the Meeting, and the Matter are unlawful. The Meeting because Schismatical. The Matter for the Reasons above mentioned. For if Deposing of Kings and Dispensing with Oaths; and resolving Conscience, into *Public Good*, that is, *Convenience*, are not Tenents of a flaming Malignity; the distinctions of Right and Wrong are unintelligible. And to cut off all Excuse, the Evil is as thoroughly incorporated, and as Solemnly avow'd, in the latter Case, as in the other, and therefore it must be equally impossible to make a Separation.

However I am loath to leave my Church: You say well. But can you expect to find the Church, where

its peculiar Doctrins are disown'd; where its Authority is opposed, and betrayed to the Secular Power? Does the Being of a Church consist in Brick and Stone; what would you do if *Jupiter* was worshipped there? I hope the Chiming of the Bells would not draw you to the Service of the Idol. If 'tis urged, that we may be so planted as to want the Advantage of an Orthodox Pastor, what is to be done in such Circumstances? must we Pray alone without the Assistance of Priest or Congregation? To this Question, after what has been said, I think the Proverb a sufficient Return; *Better be alone then in ill Company.* If 'tis farther objected, that by this Principle we may lose the Benefit of the Blessed Sacrament. To this I answer.

1. That this Objection is oftentimes no more then Pretence: For if People would take that Pains which the Regard to the Institution requires; it seldom happens but they might receive it from proper Hands.

But 2. I answer, that breaking the *Unity* of the Church, by Schismatical Communion; and making *our selves partakers of other mens Sins*, (1 Tim. 5. 22.) is a bad Preparation for the Sacrament. To break a Moral Law for a Positive Ordinance, tho' never so valuable, looks like robbing in order to Sacrifice.

And therefore when the Case is truly put; a pious Desire of Receiving will be Equivalent to the Thing. This being an allowed Rule in Instances of Necessity. So that we can't be said to lose the Benefit

nefit of the Blessed Sacrament, tho' we are not so happy as to partake in the Administration.

I confess this Branch of Modern Conformity has it's Advantages : It keeps a Man's Honesty oftentimes from breaking out to his Prejudice. 'Tis a Pass-port to Business, and a Protection to Trade. And therefore 'tis well, if there is not something besides Religion at the Bottom. However, let the Intention be never so Sincere, 'tis no Warrant for an unlawful Practice, Well ! Tho' we are barr'd the usual Place, yet we are not discharged from the Worship. Let us not live like Independent Beings, as if there was no Duty owing to God Almighty, no Benefit in public Communion, nor any effect of our Saviour's Promise to his Church. Who the Apostle tells us gave *Apostles, and Pastors, and Teachers*: *Ephes. 11, 12* *For the Perfecting of the Saints, for the Work of the Ministry; and for the edifying of the Body of Christ.* Let us take Care we don't overlook their Mission, and loose the Advantage of their Office. Always remembring that those who refuse the Means, must fail of the End. God grant none of our Friends, Mismanage these Church Distractions. That they don't make their Orthodoxy a Colour for their Profaneness; nor pretend an aversion to the Churches, that they may go no whither with the better Grace. As if it was a desirable Condition, to be quit of the Fatigue of Prayers, and deliver'd from the Discipline of the Pulpit, and enfranchized from the Servitude of Religion. To have our Time, and

our Conscience, and our Sins to our selves, without the least interruption or Reproof.

These are sad Privileges both in the quality, and consequence, and serve only to lay Men asleep in a fatal Security; till they awake in those Flames which burn for ever.

Let us therefore be governed by the *Aposiles* Advice, *and not forsake the Assembling our selves, as the manner of some is.* I am sure, the Occasion calls for the best Appearance of Religion; for all the Aids of Union and Solemnity: We see in what a *Tempest*, the Nation is tossed. What a Torrent overbears all Regards both Human, and Divine. Neither Nature, nor Obligation, Crown nor Mitre, Law nor Gospel, can stand before it. No moral Difficulty can stop its Passage. It breaks through all the Oppositions of Blood, Heights of Station, and Defences of Right. So that now if ever we may make the Prophets complaint, *Truth is fallen in the Streets*, and *Equity cannot enter*. And when this Civil Chaos will Settle, He only knows who brings Light out of Darkness; and Order from Confusion. And a Consideration no less sad then the rest is the Infatuation which lyes upon Mens Spirits. How they call *Evil Good*, and *Good Evil*. How they dote on their Delusion, and are enamour'd of their Disease, and like those stung with a Tarantula expire in Pleasure. And is it not an uncomfortable prospect to see Men seized with such a fatal Lethargy; that neither Honour nor Interest, Reason, nor Sense, this World nor the Other can work upon them.

Since, They have so little Care of themselves, do they not stand more in need of a Foreign Assistance? Let our Charity equalize their Rigours, and, if 'tis possible, exceed them. Let us intercede for them at the Throne of Grace, and joyn in the Church's Devotion; That God would bring into the way of Truth all such as have erred, and are deceived. And what Success soever our Charity may have, the Office is Christian and Generous.

Besides, we ought to apply for our own Security; and lift up our Prayers for the Remnant that is left, 2 King 19.4.

Thirdly, and Lastly, Our Behaviour ought to be remarkable for Resolution and decent Assurance. Honesty without Courage is impracticable. This Virtue of Fortitude is a Guard to all the rest, without which they lye defenceless and exposed. He that commands anothers Fears, commands his Actions; for what won't a Man do to escape an Evil he believes intollerable. And as we are obliged to keep our Ground, and retain our Integrity; so we should do it in a posture of Hope; and with an Air of Satisfaction. To languish and repine, and grow disconsolate, looks, as if we were weary of well doing; it doubles the Misfortune, and carries danger in the Symptom. God has given us the Post of Honour, are we not to maintain it with a suitable Behaviour? To suffer chearfully abates the Anguish, and adds Strength and Lustre to the Virtue. Let us keep our Thoughts easy, our Imagination bright; and our Spirits supported with the Justice of the Cause. To be able to abide the Shock has a great deal of Pleasure as well as Trouble in

it. By this means a Man becomes conscious of his own Strength, and finds his Virtue harden'd beyond an ordinary Temper; which could never have been known without Experiment. And must not such a Discovery be extreamly entertaining to a Generous Mind, and afford a very relishing Satisfaction? These Stroaks of Adversity are like slighter Wounds received in a Breach, which have more of Honour than Smart in them. 'Tis true, the Success is chiefly to be attributed to God Almighty. It was his Assistance which excited us to the Combat, and fortifyed us to maintain it. But since the Use of his Grace depends upon our selves; a share of the Action is likewise our own. Are our Fortunes rifled and our Labours wrested from us? Let us with those the Apostle mentions, *take the spoiling of our Goods joyfully; knowing that we have in Heaven a better and an enduring Substance, Heb. 10. 34.* Must we quit the Expectations of Birth and the just Pretences of our Station? Let us remember, that nothing can make us Little but our selves, that the best Quality consists more in Action than Title, in Resolution, than in Fortune. To continue firm to Conscience, to stand by the Oppressed, and to be above the Accidents of Life, are the most valuable Signs of Nobility: Whereas he who wants Courage to practise his Sentiment and maintain his Reason, has a vulgar Soul; and how much soever his Outside may glitter, is no better than a Pageant of Honour.

Are we hated for our Virtue, and exposed for doing our Duty? Let us not complain. This Usage is com-

monly the Lot of the best Men in the best Cause. Christ and his Apostles met with no kinder Entertainment. As we suffer for their Doctrine, Let us imitate their Example; Let us with them glory in Persecutions, and despise Contempt, and show our Enemies, that we have Greatness to pity, as well as Charity to forgive them. At the worst we should consider the Proof of our Integrity rises in Proportion to the Tryal. The greater our Sufferings are, the greater is our Constancy, the greater our Resignation, the greater our Reward. The Storm in all Likelyhood will not last always; it may be farther spent already than we are aware of. *God, who helps those to Right, who suffer Wrong, will arise and maintain his own Cause, Psal. 74. 23.* He will, I question not, vindicate his own Establishment, and appear in his good Time for the restoring of Order, and the Support of Right, for the Honour of Parents, and the Majesty of Kings.

However, if Life falls short of those happy Days, there are Nobler Scenes in the other World, than Restorations. And whoever gets once to Heaven will never think he dyed too soon. There is no Complaints of Disappointment, nor longing for Satisfaction left behind. I shall conclude with the Apostles Exhortation inferred from the same Glorious Prospect. *Wherefore be ye stedfast, immoveable, always abounding in the Work of the Lord, inasmuch as ye know your Labour is not in vain in the Lord.*

